

# The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

No. 4321

TORONTO, SEPTEMBER 16, 1967

Price Ten Cents

## PARTING IS SUCH SWEET SORROW

WHAT IS A KISS? According to one dictionary it is "a compression of the closed cavity of the mouth by the cheeks, giving a slight sound when the rounded contact of the lips with one another is broken". As a definition that is fairly accurate, but it would take more than a few trite phrases to give the true meaning of a kiss. It depends, of course, on who are the participants and how and when and where.

The doorstep salutation shown in our picture means that in the hours (or is it days?) while they are separated this couple will cherish the affection they bear one another, and on the return there will be the beginning of another period of domestic felicity.

The cynic will say that husbands have parted just like that and never come home again. That kind of kiss has an altogether different meaning. Devoid of all affection, it simply says "Finis". With such a kiss Judas Iscariot closed an association with his Master—a friendship which could have been most meaningful.

We are not told how the Prodigal Son left home to make his journey into the far country. With His usual economy of words Jesus saved them to describe the happy homecoming. Then there was the ring and the kiss. The forgiving father began a new chapter and an abiding, more intimate relationship.

With a prayer of penitence similar to that of the returned prodigal in this story, every sinful man or woman can begin to know the infinite bliss of becoming a child of God. The habit of daily prayer, like a morning and evening salutation, becomes the expression of the desire that this filial relationship may continue. As with the Prodigal Son, in this new association the plea is no longer "Give me" but "Make me".

There then comes an increasingly sensitized awareness of the lack of love and trust which mars this relationship — an experience that Christians find deeper than any earthly love. The sweet sorrow comes in the daily acts of surrender and the assurance of forgiveness. Overshadowing it all is the conviction that nothing — not even death itself — can part those whose souls are united with God.



Photograph by Miller Services, Toronto

## THE WAR CRY, CANADA AND BERMUDA

Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada.  
International Headquarters: Queen Victoria Street, London, E.C. 4.  
William Booth, Founder. Frederick Coutts, General.  
Territorial Headquarters: 26 Albert Street, Toronto 1, Ontario.  
Clarence D. Wiseman, Territorial Commander.

All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 471 Jarvis Street, Toronto 5, Ontario.  
Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 471 Jarvis Street, Toronto 5, Ontario, Canada.  
Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

## COMMENT

# History and the Hippies

**H**IPPIES are unpopular. People object to their appearance and their manner of living. They are said to be dirty, opposed to work and addicted to drugs. Many respectable citizens want the whole movement suppressed by law—with force if necessary. There is not much chance of that. History is on the side of the hippies.

We won't defend their dirt, their drugs or their indolence, except to say that these seem to be evil products of a philosophy which is not wholly bad.

Christianity is other-worldly, but it is not escapism; although this is what it has meant for some, and has been so expressed in certain hymns, now happily little used. Those who fail to find escape in religion find it more readily in liquor. Drink is dangerous enough, but drugs are even more deadly—in spite of the old "taken-in-moderation" excuse. In the exposure of young people to the drug habit, and the moral laxity that goes with it, the hippie cult stands condemned.

Christianity rejects violence. The churches of the world, with an almost united front, condemn war as an instrument of policy, even when this is purported to be a containment of atheism. Yet, while there are still those who think otherwise, the hippies will carry on shouting "make love, not war" unaware that this is still the Church's teaching. Many Christians might agree with the hippies that war ruins more lives than drugs, and is more obscene than fornication, but would add emphatically that they are against all these evils. Still, the hippies oppose violence—let that stand to their credit—and may they go on throwing flowers instead of Molotov cocktails.

Christianity is against affluence. So are the hippies. Whatever we may think about them, in this they may be commended. The embracing of poverty was considered a virtue by the Early Christians. It reached an extreme form with the mendicant friars of the Middle Ages. Though regarded as holy men on that account, some were considered dirty and indolent. Perhaps the hippies are their heirs.

If parents teach their children that the great goal in life is to accumulate as much money and goods as possible in order to gain the prestige that goes with it, and that it is the duty of the government to see that this way of life is preserved at any cost (to other people), then they should not be surprised if they go off to join the flower children.

We should be thankful that young people are protesting against our valueless society. History has always vindicated those who declare unpopular truths. But the places where they expound their negative philosophies need to be infiltrated by Christian men and women who will lead them into a better knowledge of the Christ whom so many of the hippies profess to admire, and show them the positive good that their self-abnegation could produce. Christians must recognize the glimmer of gold amid all the muck and seek to refine it. Jesus was found among the outcasts and non-conformists. He said that they were nearer the Kingdom of Heaven than the respectable citizens who gave lip-service to religion but whose real gods were wealth and position.

HEAR  
THEM AT  
EXPO

**EARLSCOURT BAND**  
(Bandmaster Brian Ring)

Saturday, September 16th  
BAND SHELL E  
12:30 p.m. and 5:45 p.m.  
Montreal Citadel: 8 p.m.  
and on Sunday at 11 a.m.  
and 3 p.m.

## FIRST NATIONAL CHRISTIAN EDUCATION CONVENTION

**O**N Saturday, September 23rd at noon, a mammoth Sunday school parade will assemble at Allan Gardens, Toronto. To the music of massed Salvation Army young people's bands, and the corps bands of Toronto Temple and Danforth Citadel, the participants will march to Queen's Park where a brief rally will be held. This will be a prelude to Canada's first National Christian Education Convention. The event has been sponsored by the Ontario Sunday School Association and will be held in the People's Church, from September 28th to 30th. The theme will be "Reaching the Why Generation".

In keeping with the Centennial emphasis 100 workshops are scheduled on as many different phases of Christian education.

Dr. Stewart L. Boehmer, president of Toronto Bible College will

bring the opening address. Other top flight speakers include Rev. Howard Hendricks (Dallas, Texas), Dr. Clate A. Risley (Chicago, Ill.), Mrs. Ethel Barrett (Glendale, Cal.) and Dr. Ed Simpson and Dr. Frances Simpson (Fort Wayne, Ind.). Salvationist speakers include Colonel Cornelius Knaap (R) and Major William Davies. Y.P.S.-M. Joe Sears (Earls Court) is registration chairman for the convention.

Inquiries regarding the convention should be addressed to OSSA Convention Headquarters, 11 Glen Watford Dr., Agincourt, Ont.

On Saturday, September 30th, all Salvationist delegates to the Convention will join in a luncheon meeting at Scarborough Citadel, between noon and 2 p.m. Commissioner and Mrs. Clarence Wiseman will attend this gathering and the Commissioner will give an address.



With regard to The Salvation Army do you sometimes feel "out on a limb"; that your connection with the Movement is rather tenuous and could suddenly easily be severed—something like an October leaf?

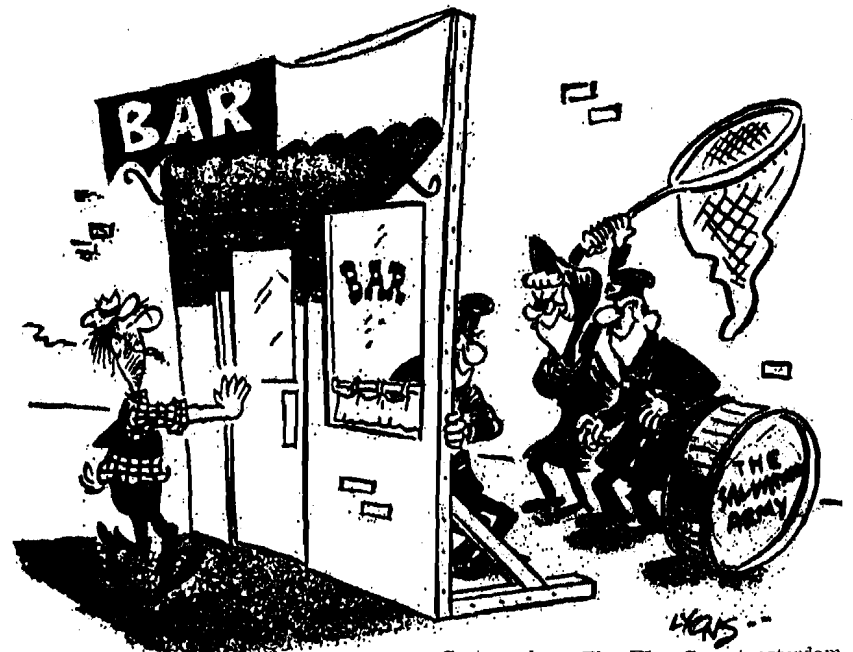
Yet you have an affectionate attachment. No other Christian denomination claims your allegiance and, when asked to state your religious affiliation, you are proud to say "S.A.". You derive much strength and blessing from our meetings and, as a token of your gratitude to God and to the Army, you are happy to support us with your prayers and your pence. You agree with the Army's principles on questions like gambling and total abstinence. You like those Army ceremonies—regarding marriage, the dedication of children and funerals—so intimately connected with the home, and would be glad if you and yours were considered eligible.

Yet, in spite of all this, there are times when you are very much aware that, strictly speaking, you don't belong. You may feel you have good reasons for not signing the Articles of War

which could admit you to Salvation Army soldiery. Perhaps you feel unworthy. We respect your wishes regarding this.

Nevertheless we want you to feel that you really belong to our salvation fellowship. We want to ensure that you will receive pastoral care and counsel as regularly as the uniformed Salvationists. In the event of your removal from the district we want to make it easy for you to continue in this fellowship elsewhere.

For this reason it has now been made possible for you to be enrolled as an adherent of The Salvation Army and you can be provided with a certificate as a token of your official link. It carries with it the invitation to come into closer fellowship—further along the limb. Anyway, it will confirm our desire that you need never be shaken off.



Cartoon from The War Cry, Amsterdam.  
"Get ready! Here comes another likely convert."

# DEPLOYMENT OF FORCES

**T**HERE was once a Corps Sergeant-Major who was prepared to offer his *Nunc Dimittis* because he had seen the Sunday evening open-air force rise from six to sixty—an all-time high. What apparently didn't concern him was that in the same period the number of people listening had descended from more than sixty to less than six.

We do not disparage the small group of listeners. After all, our Lord imparted some of His most important truths to an audience of one. If Philip took the gospel to one lone man in a desert this should encourage forty saints to go to forty deserts to help forty seekers.

It is a good thing to do the best with the opportunities afforded us; it is a bad thing to spurn the bigger and better opportunities because they are at inconvenient times and places, like Saturday morning or

when it becomes a substitute for resting on God, "when my weakness leaneth on His might".

*We rely not on our numbers,  
In His strength secure we are.*

We pay lip-service to God's power which seeks to work through the weakness of man, but we are slow to act on that principle. There are bandmasters who refuse to split up their large bands in order to cover more ground with our message, although they well know that eight

or ten well-balanced instruments make an adequate force for any open-air witness. They could all link up for the march back, so everybody should be happy.

Many young bandmen in our larger corps have begun to discover that our big parades are not as impressive as we want to think they are; they want to enjoy the fellowship of the band, and they want to get at the people, yet they often find that bandsmanship means being tied to an evangelical juggernaut far too unwieldy for modern conditions.

Small groups are able to tuck themselves into a convenient corner among the dense crowds, often with only a guitar or a couple of brass instruments to provide the music; large bands find insufficient room to stand in crowded places and can function adequately only when a space is cleared for them.

The police are usually most cooperative. They will help us stage a demonstration, even if it causes a temporary obstruction, but they don't like us to make a habit of it. And why should The Salvation Army elect to battle in bunches when other evangelists can accommodate themselves to the convenience of the public and still get a good crowd?

The Army, like the Early Church, expanded centrifugally (away from the centre). This process slowed down when Salvationists began to stay near the centre and preferred association to dissemination. As in the old days, missionary work among the crowds of people with time and inclination to listen is an opportunity reserved for those who will pay the price of inconvenience. The Army's traditional evangelism has little to do with mass demonstrations; its symbol is one man on Mile End Waste.

# OPEN-AIR MEETINGS

*Fifth in a series of ten articles on vital aspects of  
The Salvation Army's oldest method of evangelism.*



No matter how many supporters there be in the ring around him, the open-air speaker is as much on his own as the two Dutch Salvationists (above, right) witnessing in the narrow streets of old Amsterdam, where often there is insufficient room for more than a dozen evangelists to assemble.



## Three Girls Campaign in the Market

Youthful initiative in the Caribbean

**T**WO young American Salvationists, Sharon Marihugh and Barbara Johnson, on a visit to Georgetown, Guyana, were on their way to bring cheer to lonely people in an old folks' home and a poorhouse, accompanied by a young local Salvationist.

"My accordion was slung on my back," writes Sharon, describing the occasion, "for I was planning to play for the old people. School had just been let out and four boys tagged me, begging me to play for them. I thought that playing down the middle of the road would look ridiculous but they persisted. I agreed to play if they would sing. Small groups began to join us until there were about a hundred children following. We stopped and right there in the road we had an open-air meeting for the boys and girls. Then we went through the market and everyone asked for music, so we are having an open-air meeting nathere at 7 a.m. on Saturday.

"Everything has not been

smooth," she continues. "I have had problems in letting the Lord be the Pilot. At first, upon arriving here the depression was great, but God is faithful. He has provided the opportunities to serve Him among the people, such as singing to the unconverted staff in the kitchen of the Salvation Army guest house where we are working, and also in conducting open-air meetings. I have been made to take the initiative in seeking out the Lord's work and doing it, and not waiting for it to be handed to me. I am learning a great lesson and I am sure my life will be enriched by it. The Lord is faithful to his word. He said, 'I am with you always' and He is."

Sharon, from Detroit, and Barbara, from Brainerd, Ill., with ten other young men and women from the U.S.A. Central Territory have been spending three months during the summer in the West Indies. Their purpose is defined as "to lift up the hands of the hardworking leaders of the Army; to strengthen

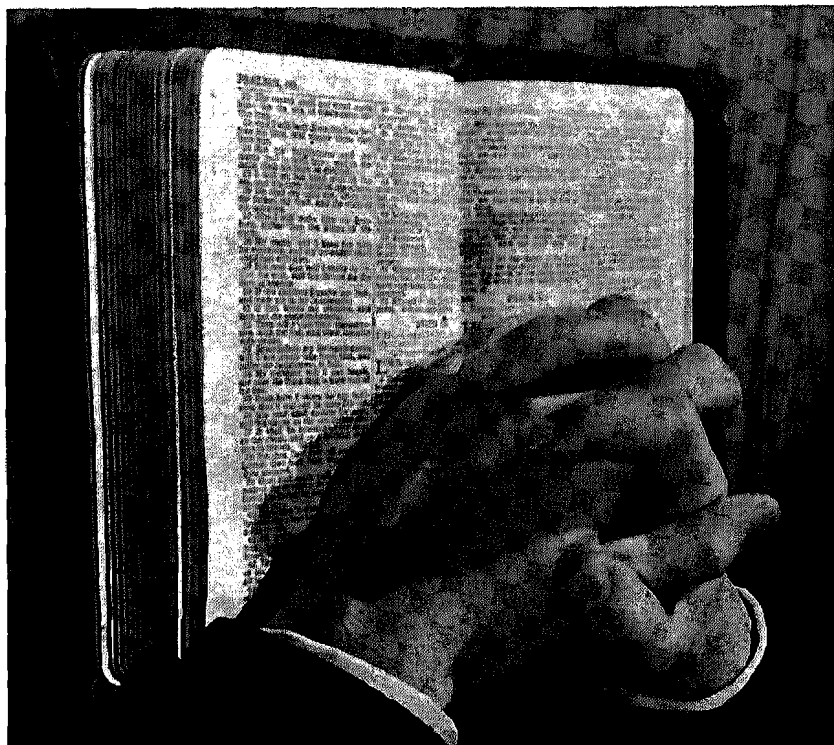
with their optimistic, buoyant spirit those who toil year in and year out in these locations".

Their tasks have included cleaning, washing, shopping, painting and repairing, as well as witnessing, speaking in meetings, personal work, teaching the very young, giving out tracts, and holding meetings—doing things they have never done before and liking it, for Jesus' sake.

Sharon has kept before her the chief purpose of her gift of service. "We serve to raise the spirit of the officers," she declares. "The guest house is an extremely difficult appointment and has many problems. Along with this is a lack of fellowship since the officers are isolated and without transportation. They have no one with whom to talk or exchange ideas; we were able to meet this need. Also, by prayer and nightly devotions, we were drawn closer to each other and God. We left stronger than when we had come and the officers have renewed their strength.

in outlying districts. Are we not inclined to stress the successes of our conventional meeting (when there is plenty of musical and moral support) to cover our disinterest in unconventional, and therefore less supported, endeavours?

The danger of fighting with the big battalions is that we may mistake self-confidence for strength. We get encouragement from each other. This is not a good thing



## A MESSAGE TO BE RECEIVED

SO far we have considered the amazing interrelationship between the four Gospels and their relevance to our times. We have pondered the humanity and deity of our Lord and the Atonement He accomplished on the Cross. We have seen in the Acts of the Apostles that Christ by His Spirit is continuing the work of redemption which He began in the days of His flesh. We have surveyed the gospel in all its fullness, and we have observed the marks of the true Church as defined in I Corinthians.

In concluding this present series, we must of necessity confine our attention to the structure and significance of the remaining books of the New Testament, linking them with those we have already studied.

Let us first remind ourselves that the four gospels and the Acts are the only historical books in the New Testament. They do not deal with theories or suppositions, but record undeniable facts, and together constitute the foundation for all that follows.

Next is a group of nine Christian church epistles (Romans to 2 Thessalonians). This is paralleled by a group of nine Hebrew Christian epistles (Hebrews to Revelation). Connecting these two groups is another group, consisting of four pastoral epistles (1 Timothy to Philemon).

Each of the two ninefold groups begins with a doctrinal treatise of giant strength and beauty, namely Romans and Hebrews, and each concludes with an unveiling of the end

of the age, in 1 and 2 Thessalonians and in Revelation respectively.

Romans, with which the first group opens, shows Christ to be the *only* way to salvation, whereas Hebrews, with which the second group opens, shows our Lord as providing the *better* way for Israel and Gentile alike.

First and Second Thessalonians, with which the first group ends, shows the return of Christ in rela-

tion to the Church, and Revelation, with which the second group ends, His return in relation to Israel and the nations.

Looking at the first group, we learn in Romans that in Christ there is justification for our sins and sanctification for our nature. Justification is mentioned in the epistle at least sixty times. The *originating* cause is the grace of God (3:24); the *efficient* cause is the blood of Christ (5:9); the *instrumental* cause is the faith of the believer (5:1); the *assuring* cause is the resurrection of Christ (4:25); the *evidential* cause is good works (ch. 12). Concerning sanctification, Romans describes the crisis in chapter seven, and the process in chapter eight.

First Corinthians deals with the Church to which the gospel is committed. As we discovered already, this great epistle shows why some churches succeed and others do not. Here will be found the solution to

many of the problems which beset modern church life.

Second Corinthians deals with the minister of the Church to which the gospel is committed. As the four gospels expose the heart of the Redeemer, so this letter exposes the heart of the true soul-winner.

Galatians shows what the Cross of Christ saves us from. In chapter one we are saved from *this present evil world* (1:4); in chapter two, from *the self principle* (2:20); in chapter three, from *the curse of the law* (3:13); in chapter four, from *the thralldom of Satan* unto the adoption of sons (4:5-7).

Ephesians shows what the Cross saves us to. Here we learn that our privileges in Christ are boundless. In Him we are chosen, adopted, accepted, redeemed, forgiven, raised, sealed, unified, exalted. The first three chapters deal with our *wealth*, chapters four to six, our *walk*, and the remaining verses with our *warfare*.

Philippians is the epistle of Christian adequacy. In chapter one, Christ is *our life* (1:21); in chapter two, *our mind* (2:5); in chapter three, *our good* (3:8); and in chapter four, *our strength* (4:13).

Colossians shows that we are complete in Christ, since "in Him dwelleth all the fulness of the Godhead

Jude, whose theme is *zeal*. No one of these writers could present Christianity in all its wonderful strength and beauty, but together they do it so that there is nothing to add and nothing to subtract.

In Revelation we discover that the Bible is a *completed* revelation. The similarities between Genesis and Revelation are too numerous and too significant to be accidental. In both there is a new beginning. In both are the tree of life, the river, the bride, and God walking with man. The contrasts between the two books are equally significant. In Genesis the first paradise is closed, but in Revelation the new paradise is opened. In the one book man is dispossessed through sin, but in the other he is repossessed through grace. In the first book the curse is imposed, but in the last it is removed. In the first book Satan is victorious, but in the last he is defeated. In Genesis judgment is pronounced, and in Revelation it is executed.

### The Beginning and the End

In the first book the divine face is hidden, but in the last we see the face of our Redeemer. In the first Adam and Eve were banished from the tree of life, but in the last mankind has a right to it. In the first we were exiles from an earthly garden, but in the last we inherit the heavenly city. In Genesis we behold the beginning of sorrow and death, but in Revelation it is announced that there will be no more sorrow and no more death. The first book promises a Saviour, and the last demonstrates the full and final enactment of that promise. In short, Genesis shows *how everything began*, and Revelation shows *how everything will end*.

The New Testament is a message to be received. It is a message from the living God to fallen man, a message which is written in the birth, life, death, resurrection and ascension of His Son. The symbols, types and prophecies of the Old Testament converge upon Him. The great significance of the New Testament lies in the fact that God who "spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." In Jesus Christ God speaks to this generation fully and finally.

Jesus Christ is the storm centre of our times. The New Testament  
(Continued on page 14)

## UNDERSTANDING THE NEW TESTAMENT (14)

bodily" (2:9-10). In chapter one, Christ is portrayed as preeminent in His *person* (15), in His *power* (16), in His *priority* (18), in His *passion* (20-21), in His *purpose* (22) and His *presence* (22).

In 1 and 2 Thessalonians we are made certain of the return of our Lord, whom we will go to meet in the air, so that glory and not the grave is our goal.

Turning our attention to the nine Hebrew Christian epistles, we find that in Hebrews *better* is a key word. Here we are told of a better hope, a better covenant, better promises, a better sacrifice, a better country, a better resurrection. For all the Old Testament types and symbols are fulfilled in Christ in whom we are enriched.

Next comes James, who writes of *works*, followed by 1 and 2 Peter, where the theme is *hope*. Then John provides three epistles, all dealing with *love*, and he is followed by

### LESSON No. 94

# The "War Cry" BIBLE SCHOOL



# Miracle of the Jews

*"The miracle of God's chosen people is that they have survived and thrived in spite of 3,500 years of tyranny and oppression because of an unshakable belief in a sovereign and creative God who acts in history"*

THE Jew is a remarkable figure. He cannot be explained on purely natural grounds, for as a race the Jews are the world's phenomena, having divine origin, divine history and a divinely predicted future. When Frederick the Great asked his court-chaplain for a single proof of the Bible's infallibility, he replied, "My Lord, the Jew."

The emergence of the Jewish race into the world's history is a mystery. The first Jew was a Gentile. Abraham, father of the Jewish race, came from the idolatrous Gentile Chaldees, and received the promise that out of him would come a people unto himself (Deut. 7:8), God chose the Jews as a special people unto himself (Deut. 7:8) and separated them from surrounding nations to be a channel of blessing to all peoples (Exodus 33:16), under His special care (Deut. 32:8-13).

## Years of Slavery

For 3,500 years the Jew has been ground under the heels of many of the great and powerful nations of the world. He has suffered pogroms, lived in ghettos, endured contempt and ridicule, wandered across the face of the earth in search of a home, and been the object of suspicion and violence everywhere. There's the miracle. He has survived because he has believed!

He believed, for instance, that he was living in a moral world where a just and loving God was the final authority; that he was made in the image of God with certain imperishable spiritual qualities within him; that every individual was born with certain inalienable rights, because he was God's child.

Although Abraham was the father

By  
Brigadier  
Wyvel  
Crozier

of the Hebrew race, the honour of having founded the nation must go to Moses, the foster son of an Egyptian Pharaoh who broke with privilege and outlawed himself to become the leader of the first known labour movement in history.

Moses made no provision for a class of nobles. In fact, aside from the assignment of the priestly office to one of the tribes, there were no differences among the Hebrews. All men stood on the same level. This was in harmony with the fundamental principles Moses taught concerning the dignity of all men born in the image of God.

The infant Moses had been adopted into the royal household, having been found beside a river by the daughter of Pharaoh, and as a foster son he had been trained in Egyptian lore, including religion. The day he struck out for the desert he was, probably, as much of an Egyptian in religion as was Pharaoh himself.

In the wilderness, however, he met an old desert sheik who introduced him to a new line of religious thinking. The Old Testament record is incomplete but we know that Moses emerged from the

wilderness a devout believer in Jehovah, conscious of the national destiny of his people.

The laws which Moses gave to the nation provided for justice equally distributed and for mercy for the poor. To every Hebrew he assigned God-approved rights and privileges. He subjected economics, jurisprudence, social ethics, and the national welfare to the test of religion. If anything met with the approval of God it became law; if it failed to meet with the approval of God it became anathema.

It is interesting to note that many political documents which declare the rights of mankind are rooted in the teachings of Moses. The Magna Charta, the Declaration of Independence of the United States, the great political principles of the Dutch Republic were all phrased by men steeped in the teachings of the Scriptures.

## Great Contribution

It was the Jewish race that gave the world men like Dr. Mandelstamm, the internationally known oculist; Dr. Abram, the world's most noted blood specialist; Dr. Lombroso, the leading expert on insanity; Dr. Sylever, the great mathematician; Lord Beaconsfield, and Lord Reading, British statesmen of renown.

Amidst all the vicissitudes of their history, the Jewish people have been upheld by their national hope—a "hope" radiant, and a "faith" beautiful. The "hope" of the coming "Messiah" has flamed through the darkness of Israel's long night, and has turned their thoughts toward the day when the "Son of righteousness" will dispel the darkness and usher in righteousness and peace.

God, however, continues to preserve the Hebrew people that so

many have tried to destroy, and all who persecute this nation bring judgment upon themselves (Genesis 12:3, Jer. 30:11).

Let us pray for the peace of Jerusalem (Psalm 122:6), knowing that in part the peace of the world is inseparably linked with God's great purpose for His ancient people.

## Teach Me, Lord

Teach me Lord of Thy Passion;  
Thy strong, true compassion.  
I nailed Thy dear hands to the tree!  
Lord 'twas I who did cry,  
"Crucify, crucify!"  
Oh Lord Jesus, why mercy on me?  
Lord I nailed Thee to Thy painful  
Cross.  
Oh Lord, save me from my sin and  
dross!

Teach me Lord of Thy suffering;  
Of Thee in Thy loving,  
Of me in my sin and despair!  
That when I feel the pain  
Of Thy Cross and Thy shame  
I might see at the Cross, Love was  
there.  
Lord I know Thee! This is all my  
plea:  
Know Thy suffering on the cruel tree.

Teach me Lord of true caring;  
Of warm, tender sharing  
Of all that the Father has shown.  
And with each dawning day  
May I learn how to say,  
"Lord Thy will in my life, not my  
own".  
Lord I need Thee; teach me this to  
know.  
All Thyself Lord through my life to  
show.

—Cadet Glen C. Sharp

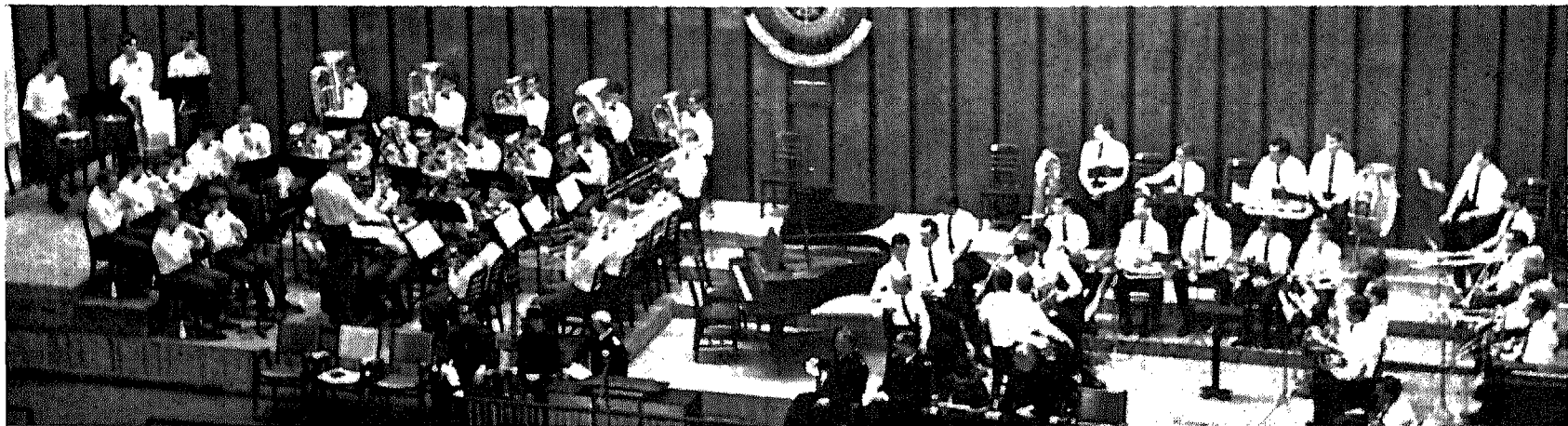
## MY DECISION FOR CHRIST

REALIZING MY NEED OF A SAVIOUR, I NOW MAKE A  
COMMITMENT OF MY LIFE TO THE LORD JESUS CHRIST, IN  
SIMPLE FAITH.

Signature

You are invited to contact the nearest Salvationist or write to The  
Salvation Army, 20 Albert Street, Toronto 1.

## The War Cry



A general view of the platform of the Bramwell Booth Temple, in Toronto, on the occasion of the visit of the Featherstone County Secondary School Band, with the guest musical group seen at the left. To the right is the North Toronto Youth Band which shared the programme with the English young people.

## NOTES IN PASSING

**W**ORD has been received of the passing of Mrs. Violet Cox, wife of the Reverend Sidney Cox, the noted song-writer. Mrs. Cox was the former Lieutenant Violet Henderson, and was stationed at Dresden and Mount Forest in Ontario in her younger years. After her marriage she supported her husband in his appointments in western Canada and the southern United States. She had been in ill health for some considerable period.

In the retirement write-up for Brigadier and Mrs. Alex Parkinson it was inadvertently mentioned that the Brigadier entered training from Weyburn, Sask. This should have read Melfort, Sask.

An anonymous donation of \$2.00 is acknowledged by the Financial Secretary, Brigadier Ernest Falle.

Major Lavyna Kroecker has returned to her appointment for missionary service and is to arrive in Indonesia September 15th. Her address will be:

Bala Keselamatan,  
Dj. Djawa 16,  
Bandung, Java, Indonesia.

A sessional reunion for members of the Aggressive Session (1922-23) will be held on Congress Saturday, October 7th, in the Jubilee Hall, 20 Albert St., Toronto, at 4:30 p.m. All members of the session, officer or non-officer, are welcome to attend as are husbands or wives of the members. For further information contact Lieut.-Colonel Arthur Calvert, 259 Victoria St., Toronto 2.

Captain Avril Halsey has left Canada on her way to missionary service in Ceylon. As from October 5th her address will be:

2 Union Place,  
P.O. Box 193,  
Colombo 2, Ceylon.

Captain and Mrs. Burton Dumerton, of the South Vancouver Corps, B.C., have welcomed a daughter, Deborah Ann, into their home.

## CLOSING MEETINGS FOR THE BARTON ST. CORPS Hamilton, Ont.

(Corps to relocate in Burlington, Ont.)

Leaders: Captain and Mrs. Kenneth Kirby, Cincinnati, Ohio.

Sunday, September 17th  
11 a.m. and 7 p.m.  
Social fellowship at 5 p.m.  
Former soldiers and friends welcome.

## VISITING MUSICIANS AFFORDED WARM WELCOME

**A**LMOST 600 people warmly welcomed the forty boys of the Featherstone County Secondary School Brass Band as they marched up the aisles of the Toronto Temple on a recent Sunday afternoon to the martial strains of "Fill the world with music", played by the North Toronto Youth Band.

The two bands provided a summer festival of brass, very ably chaired by Retired Bandmaster Wm. J. Habbkirk. The brass sound was augmented by Songster Donna Colley, of Earlscourt Citadel, whose contributions "How lovely are Thy dwellings" and "O divine Redeem-

the Featherstone Band were featured in the cornet trio "Sweetest name", the piano duet "Spanish dances" and the euphonium solo "If with all your hearts".

The guest band played its school march "Flying feathers"; "A folk-song rhapsody"; "Sons of the waves"; and "The young in heart".

The Earlscourt Citadel Corps "hosted" the boys and staff of the Featherstone Band during the Sunday. In the morning and night meetings, the band took part, with Army members reading from the Scriptures. During the holiness meeting the band accompanied the congregational singing, and contributed "Reverie".

At night the congregation sang the school hymn "Praise to the Lord, the Almighty". The headmaster, Mr. Down, expressed appreciation to the corps, and told of the history of the band, which was begun by a Salvationist in 1948, and has always been led by a Salvationist. The present leader, Alex

Mitchell, is Singing Company Leader at the Regent Hall Corps. The band's selection was Mozart's "Ave Verum". Brigadier Herbert Honeychurch, Earlscourt, sang "One day" preceding the message by the corps officer.

Following the meeting on Sunday night various young people of the corps met with the British boys to see a film on Canada, and to partake of light refreshments.

On the Saturday preceding this day, due to the courtesy of Lieut.-Colonel Alfred Simester, and Captain Roy Calvert, the English boys enjoyed a time at the Jackson's Point Camp. Activities included a programme in the camp auditorium to a capacity audience, chaired by the Divisional Commander. Captain Calvert had made arrangements with the Sutton County Fair officials for the band to provide a programme at the fair's grandstand, and approximately 1000 people heard several items in the evening.

### IN A NEW FORMAT

## THE SOLDIER'S ARMOURY Daily Devotional Readings With Point and Purpose

Commencing: January, 1968  
Price — 60 cents plus postage

Available from  
THE SALVATION ARMY  
TRADE DEPARTMENT  
259 Victoria St.,  
Toronto 2, Ont.

er" were most beneficial; and Barbara Tillsley, of North Toronto, who effectively recited the 13th chapter of First Corinthians, and excelled on a French - Canadian lyric.

The North Toronto Band (Leader Herb Dowding) represented the young people's bands of the Canadian Salvation Army, in "Marche Militaire" and "On the King's Highway."

Six of the nine Salvationists with

## Laymen's Fellowship Enjoyed

**A** TIME of spiritual fellowship and soul-searching was experienced by the delegates to the second annual men's fellowship camp at Camp Sunrise, B.C. The general theme was "Christ is the answer" and twenty-four laymen from lower mainland corps undertook a critical, but necessarily vital, review of the Church's role in present society.

The first meeting on the Friday was a welcome and introduction of the guest speaker, Colonel George Higgins.

Saturday was a time of real spiritual challenge, beginning early in the morning. Devotions com-

menced the activities. Two laymen, Mr. Silas Fox, a returned lay missionary to India and Mr. Charles Ellington, a successful businessman from Victoria, joined Colonel Higgins in bringing messages. Both the laymen stressed the necessity for Christian witness, the Holy Spirit backing home the message to many hearts. The final message of the day was delivered by Colonel Higgins, emphasizing the enabling power of Christ in the business of witnessing.

After each of the united sessions, the delegates were divided into three discussion groups as they reflected on the papers previously given, a spokesman being appointed to report on the consensus of the opinion within the group.

The final day in camp, Sunday, was given over to reflection and devotions. The morning session, the last of the weekend, was led by the camp organizer, Corps Secretary Jack Gillingham, and two laymen participated, one speaking on the subject, "Christ's answer through music" and the other on "Christ's answer to youth". Colonel Higgins concluded the session with a devotional study.—C.C.



The Territorial Home League Secretary, Mrs. Colonel Leslie Pindred, was special guest at a home league camp held at Camp Allegheny, Pa. To the left is Mrs. Lieut.-Colonel John Waldron, director of women's services, and to the right, Mrs. Major Maro Smith.

# Woman Talk



## OFF TO SCHOOL

☆☆ I have heard it said that those of us who are parents only begin to be educated when our children start school. If this is so, we will now begin to learn as our oldest daughter Barbara started school this fall. We have talked much about it in order to prepare her for it, and together have become excited about this new step in her life.

While looking through one of my cook books I came across this poem. It is a bit old fashioned, but I think it sums up nicely thoughts that may be going through the minds of many of us this month. Let me share it with you—

## SUSAN GOES TO SCHOOL

She's gone to school, my Susan,  
So tiny, just turned six,  
And, oh, the house is empty,  
The clock, how loud it ticks!  
No laughter in the garden,  
No swinging on the gate,  
Just quietness and order  
And a fire upon the grate.

She's gone to school, my Susan,  
In brand new pinafore,  
To learn the art of letters,  
And dip in ancient lore;  
She's eager for the future,  
And sturdy for her size;  
But, oh, the heart is weary  
Before the head is wise!

She's gone to school, my Susan,  
So sweet and unafraid,  
Her toes in shiny slippers,  
Her brown hair in a braid;  
And here where she's been happy  
A little prayer I pray:  
"God bless the host of Susans  
Who've gone to school today."  
(Vivian Yeiser Laramore)

## A CHILD'S PRAYER

☆☆ The other night while praying with the children at bedtime, each of them had the opportunity to say their "God blesses". When we came to the youngest of the three she men-

## THIS WEEK'S GUEST IS MRS. CAPTAIN KENNETH DALRYMPLE MOOSE JAW, SASK.



tioned the usual names, and then at the end prayed "And God, make Daddy a big cowboy".

Perhaps the influence of being West again prompted this prayer. It made me think of our Biblecraft studies at home league camp this year. In the class on the school of prayer we were told that God always answers prayer in one of three ways yes, no and wait. I can assure you that if the answer to Kenna's prayer is no or even wait, it will be all right with us!

## GOD'S PROMISES

☆☆ Have you ever wondered just how you could ever manage a particular job that was given you to do? During such times we sometimes go to a "promise box" and take one out, and to our surprise it brings the answer we so much need.

When we received word of our appointment to Moose Jaw I wondered just how I was going to be able to do what might be expected. With increased responsibility comes increased pressure. I seem to be the type that worries about so many things that never happen, and every once in a while I have to give myself a lecture and tell myself to pull up my socks as they say, and to let God do the worrying for me. The night all this happened I turned to my Bible and read these wonderful words, and as I read they brought peace to my heart. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."—(Exodus 23:23). When we receive such words from God we have nothing to fear, but can walk with confidence.

## THOUGHTS ALONG THE WAY

☆☆ Those who say they will forgive, but can't forget an injury, simply bury the hatchet, while they leave the handle out ready for immediate use.

... We live charmed lives if we are living in the centre of God's will. All the attacks that Satan through others can hurl against us are not only powerless to harm us, but are turned into blessings on the way.

... Some hearts, like evening primroses, open more beautifully in the shadows of life.

... Delayed answers to prayers are not only trials of faith, but they give us opportunities of honouring God by our steadfast confidence in Him under apparent repulses.

## A PLACE OF BEAUTY

☆☆ While reading the lovely little book "God in my Home" by Dorothy C. Haskin I came across this paragraph:

"In every Japanese home there is a 'tokonoma', a place of beauty. On this shelf, about six inches from the floor, is placed either a flower arrangement, a scroll, or an ornament. Often these flower arrangements are symbolic of the season and the desires in the hearts of the Japanese."

After reading this I thought how lovely it would be if in each of our homes there was a place of beauty; perhaps such a place would bring about an entirely new way of living for many people. But even more important than a place of beauty in our homes, what a transformation there would be in the town or city in which we lived if each Christian radiated a life of beauty—beauty brought about by close fellowship with Christ, through the Holy Spirit.

As we have travelled across Canada we have been fortunate in that we have met and had fellowship with people whose lives show forth the very "beauty of holiness". As we have come back to Saskatchewan once again, we have been able to renew acquaintances with some dear ones whom we had met and grown to love and respect. Their holy living is an inspiration to us, and has been to many down through the years. How many people do we know who show forth this type of beauty in their Christian living? In how many do we see the fruits of the Spirit, such as, love, joy, peace, long-suffering, gentleness, goodness, faith and many more as mentioned in Galatians 5? I am reminded of the words of a chorus, and may it be the prayer of our hearts:

Let the beauty of Jesus be seen in me,  
All His wonderful passion and purity,  
O Thou Spirit divine, all my nature refine,  
Till the beauty of Jesus be seen in me.

## CHICKEN LOAF

☆☆ Wondering what to do with that leftover chicken or turkey? Try this recipe; I did, not too long ago, and we really enjoyed it.

- 1 cup soft bread crumbs
- 2 tbsps. butter or chicken fat
- 1 cup milk or chicken broth
- 1 tbspn. grated onion
- ¼ cup finely chopped celery
- 2 eggs, slightly beaten
- 3 cups diced cooked chicken
- Salt and pepper

Place bread crumbs and butter in large bowl. Add milk or broth that has been scalded, and beat until creamy. Add onion and celery. Add a few spoonfuls of hot mixture to eggs; mix and add to mixture in bowl. Add chicken and seasoning.

Pour into greased loaf pan and bake 45 minutes at 325 degrees or until firm. Unmold and serve hot with chicken gravy. (Serves eight).

## POWER OF INFLUENCE

☆☆ A young girl was asked: "Whose preaching brought you to Christ?" "It wasn't anybody's preaching; it was Aunt Mary's practising," she replied.

## LEARN TO FORGET

TO forget—that is what we need. Just to forget. All the petty annoyance, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, do not hang on to them.

Learn to forget. Make a study of it. Become an expert at forgetting.

Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beau-

tiful things, to the worthwhile things.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all of life, and it will add immeasurably to health of mind and body.

## Ponder Longer

If only every person who means well was a person of means.

\* \* \*

By the time you learn to make the most of life, most of life has gone.

\* \* \*

Don't waste your time nursing a grudge, it won't get better.



# UPROOTED



At a time when things were not too good for him, just over twenty years ago, Ben Alexander first met the Army at Walthamstow, England. True enough he was a doctor with a good practice and a charming wife to preside over his lovely home, but Ben was acutely aware that he was losing his grip on those fine principles and disciplines which are the very essence of a family doctor's effectiveness.

Then the Captain in charge of the corps at Walthamstow, himself the son of a Salvation Army General, called to enlist the help of the Alexanders at a corps function. Ben was interested, and he agreed to accompany his wife to the Army. Impressed by what he saw and heard, he shared with the Captain those grey uncertainties that were dogging his life, and told of his increasing indulgence in intoxicating liquor. There was argument and entreaty, but little progress was made toward any solution of Ben's problem.

One day the Captain called at the office for a prescription, which Ben handed to him and then renewed the arguments behind which he was seeking to shelter the sad story of his personal failure. The Captain felt that arguments had gone far enough. Kindly but firmly he said "Doctor Alexander, you are a sinner and need salvation."

Too astonished to reply, Ben showed the Captain out and rang

for his next patient. But the direct frontal attack had got through to his conscience, and shortly afterward he knelt at the Penitent-form in the Walthamstow hall.

A work of witness began at once in his life, shared by Margaret, his delighted and cultured wife. To this thousands of people in England today, who have received his prayer and prescription, could testify.

Soon afterward came a move to a country practice far away from a corps, making service with the Army virtually impossible, but always for Salvationists there was cordial hospitality in the home of Ben and Margaret Alexander.

Early in 1965 Ben and Margaret met an Army Major, greeting him cordially, and enthusiastically responded to his suggestion that they should gather a number of friends in their spacious living room for a Salvation Army meeting. That the meeting was blessed of the Lord was indicated by the fact that prayer and fellowship continued until

This moving story tells of the decision of Dr. and Mrs. Ben Alexander to leave the lovely lake district of England for service in North-Eastern India, in response to the urgent and remarkable call of God—a decision which was to bring unexpected joy into the lives of two radiant Christians.

nearly midnight—and by subsequent events.

Breakfast next morning, for the Major, and the doctor and his wife, was in reality a sacrament as the couple told the Major how the call of God to full-time service with The Salvation Army had come to them in the previous night's meeting.

"We must pray about this" said the Major "and you must seek further guidance from the Lord. If you feel sure it is His will for you, please write to me and we will seek advice from our headquarters."

What the three people in the house did not know was that, even as they talked together, that week's issue of *The War Cry* was hurtling from the printers to reach the British public, carrying in its pages a moving appeal for a doctor to take over from Lieut.-Colonel William McAllister, Chief Medical Officer of the MacRobert Hospital, Dhariwal, Punjab, North-East India.

Returning home that day, the Major told his wife the story. Excitedly she produced the copy of *The War Cry* which had arrived by the mid-day post. They sent it at once to the Alexanders who, receiving it as a sure seal of their call, placed it in the family Bible.

Events moved slowly but with God's firm sureness. There was attendance at a meeting led by the General at Blackpool, where Ben and Margaret felt the impulse to seal their call at the Mercy Seat in the Army way. A treasured interview with the General followed, then long waiting days preceded

interviews at International Headquarters, and finally came an appointment—to the very hospital in India from which the appeal for a doctor had been released to the public on the very day God's call came to the Alexanders.

**EDITOR'S NOTE:** Next week a letter from the Alexanders tells, in graphic language, of their reactions to the Indian way of life and the many opportunities which are presented constantly.

## Sponsors needed for child's education

*Vanguard*, the Army's international youth magazine published in Britain, is asking for sponsors to assist with the cost of educating children like Sue Hong, of Kowloon, Hong Kong. Sue is a ten-year-old girl, lives with her father, who is a narcotic. She has to look after two younger children. Her mother is dead. Part of her day is spent carrying water from outside the city so that she can take in washing to earn money for food. She is typical of hundreds of children of Hong Kong who need care and education. The Army is doing all it can to help Sue Hong.

Just over two years ago the Army sent a young officer into the Walled City. A corps was opened and a room rented in which to hold Sunday meetings.

Five months ago the Army purchased another building which provides elementary education for 240 children. This school, "opened in faith", has no government support and there is acute need of financial assistance.

It is pointed out that the cost of education for such children would be nowhere near as high as in Europe, the U.S.A. and other highly developed countries. Sponsors would receive progress reports and, where possible, the children would be encouraged to write to their supporters.

## WORLD SURVEY

YEAR books are works of reference and so long as they are useful and reliable they continue to be purchased. *The Salvation Army Year Book* is such a publication and should be read by anyone seeking to gain a comprehensive picture, in compact form, of The Salvation Army.

It is easy to discover from this 200-page book what is happening currently in any part of the world for each Army territory is dealt with separately. The articles at the front include several which deal at length with certain aspects of the Army's multi-sided work.

*The Salvation Army Year Book* is available from the Trade Department, 259 Victoria St., Toronto 2, Ont., at \$1.65 per copy.

## Canadian Help for Army in Taiwan

THE small group of Salvationists in the Taiwan Region are thanking God for the calling of Cadet-Helper and Mrs. Tsai to work in the Army's ranks. They are Taiwan nationals and so are able to reach the Taiwanese speaking population.

At the close of the meeting in which this couple dedicated their lives to God's service, a mother, followed by her nineteen-year-old son and his friend, knelt at the holiness table because they felt "in debt to God". Some weeks earlier they had claimed salvation, but the boys said they were aware of being called for further service.

In the midst of preparations for the opening of the new Army premises in Taichung, the Darwin Press printed, free of charge, 5,000 folders announcing the event and 100 invitation cards. When the day of the opening arrived, the hall was soon filled with many interested friends.

The new hallkeeper told some of his neighbours that he was working for the Army. One lady became very excited and told him how she had been a Salvationist on the mainland of China. She now lives in a little far-away village and did not know that the Army was in Taiwan.

After a sleepless night she attended the next morning's meeting, taking with her the "Articles of War" she had signed thirty-two years ago and proudly wearing her Salvation Army badge of typical old-fashioned Chinese design.

A missionary from the Christian and Missionary Alliance,



Cadet-Helper and Mrs. Tsai

who is returning to the U.S.A. after working for three years in Taiwan, has requested the Army to take over his little church in the Ku Ting district, a very crowded and poor area on the outskirts of Taipei. The building is in the area in which it is visualized that a mobile canteen will operate.

The Canadian Territory is financing the first three years of Salvation Army work in Taiwan and maintains a keen interest in these pioneering exploits.

OFFICIAL GAZETTE

RETIREMENT FROM ACTIVE SERVICE—  
Brigadier John Dougall, out of Sarnia in 1938. Mrs. Brigadier Dougall (née Christina Murray) out of Sarnia in 1938. Last appointment Southern Ontario Divisional Headquarters (Welfare Officer), on August 1, 1967.

**Clarence Wiseman**  
Territorial Commander

COMING EVENTS

**General and Mrs. Frederick Coutts**  
Toronto, Thurs.-Tues., Oct. 5-10 (National Congress); Montreal, Wed., Oct. 11

**Commissioner and Mrs. C. Wiseman**  
Toronto Bramwell Booth Temple, Sat.-Sun. Sept. 16-17 (Welcome to Cadets); Danforth Citadel, Sat.-Sun., Sept. 23-24; Toronto, Thurs.-Tues., Oct. 5-10 (National Congress); Montreal, Wed., Oct. 11

**Commissioner and Mrs. W. Davidson**  
Toronto Temple, Sat.-Sun., Sept. 23-24.

**Lieut.-Commissioner Gilbert Abadie**  
Montreal, Thurs.-Tues., Sept. 21-26

**Colonel and Mrs. L. Russell**  
Toronto, Thurs.-Tues., Oct. 5-10 (National Congress); Montreal, Wed., Oct. 11

**Colonel and Mrs. L. Pindred**  
Kitchener, Sat.-Sun., Sept. 23-24; Toronto, Thurs.-Tues., Oct. 5-10 (National Congress); Montreal, Wed., Oct. 11; Hamilton Temple, Sat.-Sun., Oct. 14-15

**Colonel Ernest Fitch: St. John's (Cadets' Welcome),** Thurs., Sept. 21; Bonavista Citadel, Fri., Sept. 22; Lewisporte, Sat., Sept. 23; Gambo, Sun., Sept. 24 (a.m.); Dover, Sun., Sept. 24 (aft.); Hare Bay, Sun., Sept. 24 (p.m.)

**Colonel and Mrs. George Higgins:** Argyle Citadel, Sat.-Sun., Sept. 23-24 Parkdale Citadel, Sat.-Sun., Oct. 14-15

**Colonel William Ross:** St. John's, Thurs., Sept. 21 (Cadets' Welcome); Bonavista, Fri., Sept. 22; Lewisporte, Sat., Sept. 23; Gambo, Sun., Sept. 24 (morning); Dover, Sun., Sept. 24 (afternoon); Hare Bay, Sun., Sept. 24 (evening); Gander, Mon., Sept. 25

**Lieut.-Colonel and Mrs. Wilfred Hawkes:** Uxbridge, Sun., Sept. 17; Napanee, Sun., Sept. 24

**Lieut.Colonel Wilfred Ratcliffe:** Port Alberni, Sun., Sept. 17; Powell River, Sat.-Sun., Sept. 23-24

**Lieut.-Colonel and Mrs. J. Douglas Sharp:** Peterborough Temple, Sat.-Sun., Sept. 16-17

**Brigadier Wyvel Crozier:** London South, Sat.-Sun., Sept. 30 - Oct. 1; Argyle Citadel, Sun., Oct. 15

**Brigadier and Mrs. James Sloan:** Halifax North, Sat.-Sun., Sept. 16-17

**Major and Mrs. William Davies:** Chatham, Sat.-Sun., Sept. 16-17

**Colonel Alfred Dixon (R):** Wychwood, Sun.-Wed., Sept. 17-20

TERRITORIAL EVANGELISTS—

**Major and Mrs. George Clarke:** Grandview, Sat., Sept. 16; Mount Pleasant, Sun., Sept. 17 (am.); Vancouver Temple, Sun., Sept. 17 (p.m.); Chilliwack, Tues., Sept. 19; Kamloops, Wed., Sept. 20; Vernon, Thurs., Sept. 21; Penticton, Fri., Sept. 22; Kelowna, Sat., Sept. 23; Nelson, Sun., Sept. 24; Cranbrook, Mon., Sept. 25; Fernie, Tues., Sept. 26; East Toronto, Sun.-Mon., Oct. 15-16

SPIRITUAL SPECIAL

**Captain William Clarke:** North Battleford, Sat.-Wed., Sept. 16-20; Weyburn, Thurs.-Sun., Sept. 21-24; Estevan, Mon.-Tues., Sept. 25-26; Regina Citadel, Sept. 28-Oct. 1

FOR SALE

**LADIES' model 120 bass accordion with case.** Excellent condition. For further information write or telephone Captain Betty Barnum, 2130 Bayview Avenue, Toronto 12, Ont., Telephone 481-6133.

1968 Scriptural Calendar



Front cover, entitled "No Room at the Inn" by the artist Nye is a full-colour reproduction, ideal for framing. Back cover is a beautiful picture of the verse John 3:16 with a map of the world in the background.

Presentation of the calendar makes for quick, easy sales and splendid missionary service. Order in quantities, for resale by scout troops and organizations. Additional copies are readily sold as Christmas gifts for friends and relatives.

SPECIAL GIFT PRICES

1- 5 copies .....	60c ea.	25 copies .....	45c ea.
6-11 copies .....	55c ea.	50 copies .....	42c ea.
12 copies .....	48c ea.		

QUANTITY PRICES TO CHURCHES AND AGENTS

100 copies .....	40c ea.	400 copies .....	37c ea.
200 copies .....	39c ea.	500 copies .....	36c ea.
300 copies .....	38c ea.		

You Can Have Your Calendar Imprinted—Minimum of 50 Calendars

Use Handy Order Form  
Mail Today

Kindly ship at once .....  
Scripture Calendars for 1968  
Enclosed is remittance \$.....

Ship to .....

Address .....

City .....

Calendars not returnable  
Terms: Cash with order unless arranged.  
Transportation Charges Extra

The Trade Department, 259 Victoria Street, Toronto 2, Ontario.

RELIGION IN THE NEWS

● **SEOUL**—A Canadian missionary, the Rev. Garth Hunt, has received a high award from the South Vietnamese government for his work at Cong Hoa Hospital, an institution which has reached an estimated 2,200 wounded soldiers in the past two years.

Mr. Hunt, a chaplain with the Christian and Missionary Alliance, was given a medal by the Vietnamese Surgeon-General and a citation from the Chief of State for his outstanding service in military hospitals. He and his wife have been missionaries in Vietnam for nine years.

● **WINNIPEG**—At the confluence of God's River and Echoing River in Shamattawa, Manitoba, Cree Indians will worship this fall in a church they built the hard way. Hand-hewn logs were hauled several miles by the Crees, each family having undertaken to provide five logs. Encouraged by a gift from a Toronto church, and by a young Anglican catechist, Charles Arthurson, the Shamattawa Church now only awaits inside work and furnishings.

● **AMSTERDAM**—A large number of Canadians were among the more than 4,500 delegates from thirty-two countries who gathered recently in Amsterdam for the opening of the Eighth Mennonite World Conference. Theme of the eight-day meeting was "The Witness of the Holy Spirit".

Among the topics discussed were religious education, aid to the needy, social service, and the population explosion.

The Mennonite movement, now more than 400 years old, has some 500,000 members in various parts of the world.

● **TORONTO**—More than 3,000,000 copies of a new translation of the New Testament, known as "Today's English Version", have been sold since it was published in September of last year. Selling at the rate of more than 10,000 copies a day over a nine-month period has marked this translation as one of the most popular books ever published. The six-hundred-page paperback volume has been widely acclaimed by all branches of the Christian Church, it was reported recently by a spokesman for the Canadian Bible Society.

● **WINNIPEG**—Two of the three Cree Indians recently ordained as Anglican deacons at Stanley Mission, Saskatchewan, taught the bishop who laid his hands on them the Cree language some thirty years ago. Ordained by Bishop H. E. Hives of Keewatin, the three deacons will minister to their own people.

The bishop was in charge of Indian work in the Stanley Mission area back in the 1930s, at which time the recently ordained deacons taught him their language. The mission is on the Churchill River, 200 miles northeast of Prince Albert, and is accessible only by air and water.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

**BANCARZ, Steve John.** Age 45-50. Born in Melville, Sask. Separated. Worked in C.N.R. yards at Melville and Moncton, N.B. Last contact 1948—Melville. Wife's name was Edna Marie Arseneault. Daughter, Janice, now twenty-one, most anxious to contact her father. 67-382  
**BUCHER, Michael John (Mike).** Born March 28, 1945, in Drumheller, Alta. Last known to be in Toronto. Said to have been butcher. Mother concerned as to whereabouts. Please contact. 67-386  
**CARLE, Nellie.** Born June 20, 1902, in Scotland. When last heard of was single. Tall. Slender. Parents, George and Nellie Carle, belonged to Salvation Army in Glasgow, Scotland. A cousin, living in Canada and without other living relatives seeks her. 67-408

**CARPENTER, Edwin.** Born January 25, 1888. Was married in 1912 or 1913. Wife—Stella. Children—Stella, Edith and Horace. Left England and last heard of in 1925. Was last known to live with a J. Perks at Point-au-Baril, Ontario. A half-brother, William Carpenter, is most anxious to contact. 67-397

**CLARKE, George Henry Samuel.** Born July 7, 1890, at Welley's Bottom, Pomsa-head, Somerset, England. Came to Canada in 1902 and was last heard from in 1909 when his address was c/o John Steer, Mitchell's Bay, Ontario. Known to have left here in 1911. 18-830

**HANSEN, Erling Holm.** Born at St. Torde pr. Fakse, Denmark, on April 25, 1932. Was a farmer. Came to Canada in June, 1960. Last heard from March, 1963. Always used as his mailing address the Danish Club in Calgary. Could be in Vancouver, B.C. His parents are anxious to know of and hear from him. 66-268

**HENDERSON, John Alexander.** Born March 9, 1940, in Cambellton, N.B. Height 6' 1". Weight—170. Blue eyes. Light brown hair. Fair complexion. Worked for National Steel Car Co. in Hamilton, Ontario. Parents—John and Greta Henderson. Wife—Ann. Mother most concerned. Please contact us. 67-390

**HONEYWILL, Thomas George.** Born February 5, 1906, in Bristol, England. Married. Son—Hugh, Daughter—Lorna. Left England in 1924 and last heard from 1949. Lived and worked in Calgary, Alberta. Sister, Ivy, desires to contact. Can anyone be of help to us? 18-862

**JOHNSON (or HASKETT), Penny-Lea.** Born October 6, 1948, in Toronto, Ontario. Marital status unknown. Was known to work as a waitress in Winnipeg, Edmonton, and Kenora, Ont. Worked in Kenora in 1963. Mother is anxious to contact her. 67-405

**MURPHY, James Kenneth.** Born August 28, 1940. Was a centre lathe turner. Single when last heard from. Left England in April, 1963, and was last heard from in November, 1965. Last known address was Dominion Hotel, 210 Abbott St., Vancouver, B.C. Mother seeks him. 67-400

**PAGE, Geoffrey John.** Born August 10, 1940, in Droftwich, England. Was a farm worker. Last known to live in Cooksville (Christmas, 1965). To Canada in 1957. Parents desire to hear of him. In June, 1964, drove truck — license number U-48182. 67-395

**PARSONS, Stanley Thomas.** Born April 18, 1918, in Wales. Was electrical engineer. Has a son, Stanley Robert, and one Christopher T. and a daughter Mary E. To Canada in 1950. Sister Freda (Mrs. Freda Banks) strongly desires to renew contact. 67-392

**ROSS, Douglas Reginald.** Born late 1890's or early 1900's in Winnipeg, Manitoba. Tall. Heavy. Last heard of between 1936-38. Parents were Alexander and Sarah Ross. A niece is most anxious to know his whereabouts. 67-192

**RUTHERFORD, Thomas Brabazon.** Born Bettiah Bihar on March 21, 1920, in North East India. Was married in Toronto, April 14, 1956. Has eight children. While living in England and following a job interview, phoned home January 3, 1967, to say he would be home shortly. Has not been heard of since. Is an aeronautical weights engineer. Was a lieutenant in aircraft carriers during World War 2. It is thought he may have returned to Canada. His wife in England seeks reconciliation. 67-359

**STAMPER, Albert Edward (Eddie).** Born January 16, 1902, in Liverpool, England. Married but later separated from wife, Glys. Last heard from about 1931. His address then was in Montreal. His parents—William and Eliza (née Goodwin) Stamper. His sister, Mrs. Alice Ball of England, would like to see him. We have her address. 67-396

**VAHATALO, Arja Elisa.** Born January 9, 1944, in Isojoki, Finland. Parents—Osma and Kerttu Vahatalo. Her aunt, Mrs. Sirkka Hietanen, Finland, inquires. Is anxious for news of her. To Canada in 1965. No communication since Spring of 1966. Is probably in Vancouver, B.C. 67-403

**WILKINSON, William Henry.** Born August 20, 1904, in Cookstown, N. Ireland. Was hospital orderly. Married Mabel Wilkinson, September 3, 1924, at Cookstown. The inquirer was their only child. Came to Canada in 1936. Was last heard from in 1959. Had his own grocery shop in Hamilton, Ontario. The daughter, Mrs. Gwendoline M. Campbell, is most anxious to renew contact. 67-277

## DELEGATES BECAME EVANGELISTS

**T**HE Territorial Evangelists, Major and Mrs. George Clarke, assisted by their daughter, Jane, conducted a Bible conference at the Jackson's Point Camp, Ont. Assisting in the opening of the event were the Divisional Commander and Mrs. Lieut.-Colonel Alfred Simester and other members of the divisional staff.

The dynamic leadership of the team soon gave to the conference

delegates the spirit of abandon which sent them, during free time, around the various communities in the surrounding area with dodgers and posters, placing them in store windows and in public places, speaking to individuals on the street and inviting them to participate in the meetings, and reminding them of their responsibilities before God.

The conference moved from two private sessions daily to a morning Bible study and an evening public salvation and higher-life meeting, the venue being the camp auditorium. This change of locale resulted in an increase in attendance as citizens of the area and local campers joined with the delegates in their sessions.

The theme of the morning studies, led by Major Clarke, was lessons from the Epistle to the Ephesians as the speaker drew from his experience as a corps officer, handling the word of God with able dexterity. The singing of the evangelistic team added much to the blessing of the meetings.

During the week Captain Ronald Bowles, who was camping in the area, joined with the others in their musical presentations. The spontaneous move of many to the Mercy Seat in re-dedication was climaxed with the response on the final Sunday.

Of great value to the conference were the discussion groups which were held following the evening meetings. The attendance was on a voluntary basis but the spiritual thirst of many was continually whetted during these times of soul-searching.

Plans are now being laid for a repetition of this fine programme in the 1968 camping season.—L.T.

## PROMOTED TO GLORY

**M**RS. Asneath Oxford of the Cottrell's Cove Corps, Nfld., was promoted to Glory in her eighty-seventh year following a short illness. She was enrolled as a soldier



more than forty-five years ago at the Little Bay Islands Corps. She was a faithful home league worker in her earlier years.

Although she was not able to attend the meetings for some time, she maintained a Christ-like spirit and gave assurance that she was ready to meet her Lord.

The funeral service was conducted by the corps officers, Major Olive Feltham and Captain Alma King. In the memorial service several comrades including the Corps Treasurer, who is her son-in-law, paid tribute to the godly life of the departed. She is survived by two daughters, Mrs. Clifford Fudge, of Brighton, and Mrs. Albert Horwood, with whom she resided, and one son. A.K.

**A** FAITHFUL comrade of the St. Catharines Corps, Ont., Mrs. Bessie Lounds, was promoted to Glory recently. As Bessie Eastman she was converted in the Methodist Church in Newfoundland. She was attracted to The Salvation Army and was an officer for a period. She had been associated with corps in Halifax, N.S., Dundas, Ont., and for the past six years in St. Catharines.

The Commanding Officer, Major Ruth Knowles, paid a tribute to her life and service. She had been active in the over-sixty club, often entertaining the group with recitations and her expert playing of the tamborine. She will be missed for her winsome spirit and her ready testimony. N.S.

Prior to his departure for another appointment Captain Robert Allen (right) presented to Brother and Sister John Hadley of Timmins, Ont., their commissions as Envoys. Holding the flag is Corps Secretary Russell Laury. Envoy and Mrs. Hadley have since been given responsibility for Salvation Army work in the Timmins area.



## Season of Spiritual Blessing

Third Annual Bible Conference Convened at Miracle Valley

**T**HE cleft in the mountains that houses the Miracle Valley Bible Conference, associated with the Vancouver Harbour Light Centre, resounded to the praises of the Lord over a recent two-week period when hundreds of people gathered for the third annual event.

The parking lot held cars with Ontario, California, Washington, Alberta, Saskatchewan, Manitoba and British Columbia licence plates. The new 100-room lodge was filled to capacity with those who gathered for this time of inspiration and blessing.

Speakers for this year's conference were Lieut.-Colonel Wesley Bouterse (R), of Atlanta, Ga., Colonel George Higgins, of Toronto, Major Ed Read, newly appointed Training Principal for Newfoundland, and the Rev. Fred Zarfes, of California. The team brought blessing to the conference delegates as those present were led in study

through the books of Leviticus, Hebrews and the Gospel of John and in the evening the Rev. Mr. Zarfes led in prophetic studies.

Morning sessions were from 9:30 to 11 and the evening gatherings commenced at 7:45. With the songwriter, those present proved that "Heaven comes down our souls to greet, and glory crowns the Mercy Seat". Every evening the Mercy Seat was lined with men and women seeking the blessing of God upon their lives.

A daily vacation Bible school was held each morning for the young people in attendance. Some fifty young folk registered and of this group a number received Christ as Saviour and Lord in their lives.

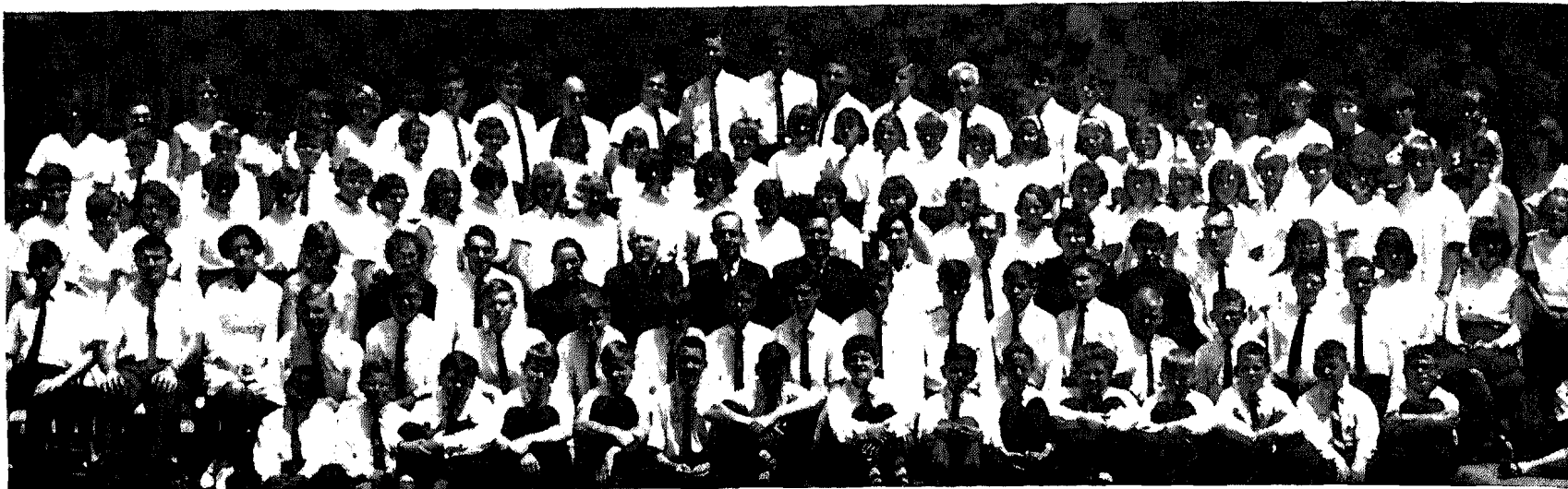
## Have You Read "THE CREST?"

A Monthly Youth Magazine  
Available from your Corps Officer



ABOVE: Delegates to the third annual Miracle Valley Bible Conference are seen with the guest speakers for the occasion. To the left of the group may be seen Major Wm. Leslie, conference director, Colonel and Mrs. George Higgins, Lieut.-Colonel and Mrs. Wesley Bouterse (R), Major and Mrs. Edward Read and Rev. and Mrs. Fred Zarfes. LEFT: A new lodge at the Miracle Valley rehabilitation unit, with 100 rooms has recently been completed and opened. Many of the delegates to the Bible conference availed themselves of this new facility.





Young people from all parts of the Western Ontario Division made their annual pilgrimage to Camp Glenhuron on the shores of Lake Huron for the music camp. Guest leader for this year's event was a former bandmaster in the division, now Bandleader Glen Shepherd, of Montreal Citadel Corps. He is seen in the middle of the third row flanked by the Divisional Commander and Mrs. Lieut.-Colonel Stanley Gennery, the Divisional Youth Secretary and Mrs. Captain Kenneth Holbrook and other members of the faculty.

## Highly Successful Music Camp

**B**REEZES from Lake Huron carried across the surrounding countryside the sounds of the seventh annual music camp at Camp Glenhuron. Special guest conductor for this Centennial Year was Bandleader Glen Shepherd, of Montreal Citadel. The capacity camp enrolment was thrilled by the musical and spiritual experiences of the week.

Evening highlights included a fun-night, a campfire, a sports programme and a solo competition. The Sunday morning devotional meeting was led by the music director, Songster Leader James Gordon, with the Divisional Commander, Lieut.-Colonel Stanley Gennery, bringing the message. The evening meeting was conducted by the Divisional Youth Secretary, Captain Kenneth Holbrook, with Bandleader Shepherd as the speaker.

Thursday evening a private devotional meeting was led by the Divisional Youth Secretary. Many personal commitments to Christ were made.

The evening programmes featured the faculty and "A" Bands (Bandleader Glen Shepherd) "B" Band (Leader Robert Bessant) "C" Band (Leader Donald Gregory), the vocal group (Leader James Gordon) and the timbrelists (Leader Eva Raymond).

The theory director was Bandleader Donald Gregory and Robert Bessant headed the instrumental studies. Captain Leonard Pearo and a capable staff gave instruction in the daily Bible studies.

The entire camp staff, faculty, and student body travelled to London Citadel where a capacity audience thrilled to the final programme. The faculty and student bands, the vocal and timbrel groups all participated.

Instrumental awards for various grades were received by Joe Wat-

kin, Christine Stott, Glen Ward, Douglas Burden, and Len Ballentine. Winners of the theory awards were Susanne Roussy, Don Burditt, Tom Browne, Debra Hoe, Gordon Browne, and Dale Pittock. Vocal and timbrel awards went to Susan Browne, Margaret Gordon and Wendy Collins. The two students with highest marks in the junior and senior Bible studies were Gregory Holbrook and Leonard Ballentine.

The solo competition evening resulted in awards for Susan Browne in senior vocal, Laurie Harding in junior vocal, and Leonard Ballentine in senior instrumental.

Leonard Ballentine of Windsor Citadel was named the honour student for the 1967 camp and presented with the trophy by Bandleader Shepherd.

## ON A CENTENNIAL THEME

**D**ELEGATES from all parts of the Quebec and Eastern Ontario Division made their way to the shores of Lac L'Achigan for their annual home league camp, the leader being the Territorial Home League Secretary, Mrs. Colonel Leslie Pindred. In her message she challenged each member present to fulfil her Christian duty not only in the home but also in the community.

The camp theme of "Canadians" was aptly demonstrated in the beautiful display tables depicting the ten provinces of Canada. One of the many features of the programme was the Bible study period when the delegates were divided into three groups for stimulating discussion. The craft classes proved a delight with many and varied ideas for future days provided.

A "Trans-Canada" auction sale was held when items provided by

the various leagues, were sold. Announcement was made that the newest divisional corps at Bells Corners had won a territorial flag. This was presented by Mrs. Pindred.

Many instructional papers were given on such topics as "Reaching the younger women", "Pioneering new areas", "Newcomers, securing and keeping" and lively discussion took place after each. The delegates also took a trip to Expo via film and a quiz which created keen anticipation for those who were to pay their first visit to the international exposition.

Mrs. Pindred concluded the camp with a candlelight service with every member sharing in a time of renewal and dedication. The programme was organized by Mrs. Brigadier Arthur Pitcher and other members of the divisional staff.

## — Scriptural Crossword Puzzle —

Where a dash is printed, the missing word is the required solution.  
Biblical references are given, to be used if needed.

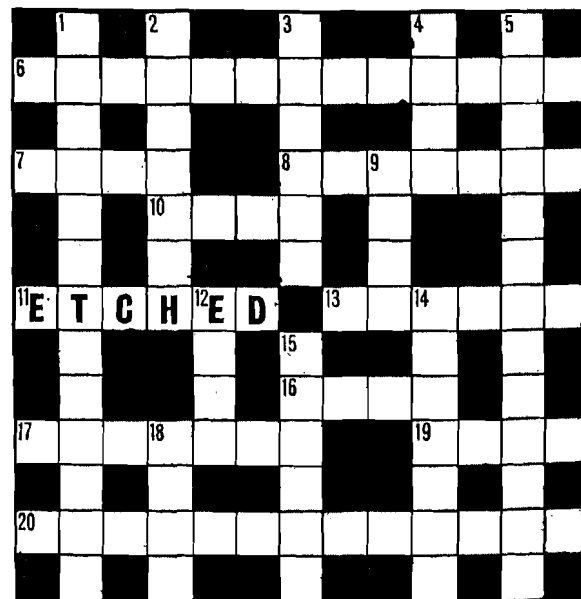
**REFERENCE ACROSS:** 6. 1 Kings 5. 7. 1. Chron. 2. 13. Ps. 102. 16. Neh 3. 17. Luke 2. 19. 2 Tim. 1. **DOWN:** 1. Ps. 104. 2. 2 Cor. 2. 4. Matt. 13. 9. Ps. 7. 12. Ps. 51. 14. Matt. 25. 15. 2 Cor. 5. 18. Ps. 137.

### ACROSS

6. Builders of the Temple who worked with stone (13)
7. Son of Obed and father of Azariah (4)
8. Monkey eats peas to quiet (7)
10. A blooming girl (4)
11. Designed on metal (6)
13. The Psalmist said his bones were burned as one (6)
16. Levite father of Rehum (4)
17. The doctors in the Temple were astonished at the boy Jesus's understanding and these (7)
19. Timothy's grandmother (4)
20. One pet stings softly as a means to gradual progress (8-5)

### DOWN

1. "Bread which ——— man's heart" (13)
2. Paul told the Corinthians he wrote to them out of much affliction and this of heart (7)
3. A crush of a gathering? (6)
4. A mustard seed becomes one (4)
5. Scots church-people who are non-Episcopalian (13)
9. The Psalmist said the violent dealing of a wicked man came down upon his own (4)
12. "Thou desirest not sacrifice; ——— would I give it" (4)
14. Every servant was given talents "according to his several ———" (7)
15. "We are at home in the body, we are ——— from the Lord" (6)
18. "Yea, we ———, when we remembered Zion" (4)



### SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 6. Stonemasons. 7. Jehu. 8. Appauce. 10. It's. 11. Etched. 13. Heath. 16. Bani. 17. Answers. 19. Lots. 20. Stepping-stone. DOWN: 1. Strengthener. 2. Anguish. 3. Squash. 4. Tree. 5. Presbyterians. 9. Pate. 12. Else. 14. Ability. 15. Absent. 18. Wept.

Read This Issue of  
"The War Cry"

Then Pass it on to a Friend



# THE MAGAZINE PAGE

## Fresh Water for the World

THE time-worn nautical phrase, "Water, water everywhere but not a drop to drink," is on the verge of becoming obsolete.

In the face of a steadily developing shortage of fresh water in many parts of the world, scientists have turned to the biggest water source of all — the oceans — for the solution. The key: getting rid of the salt.

### Fresh Water Needs

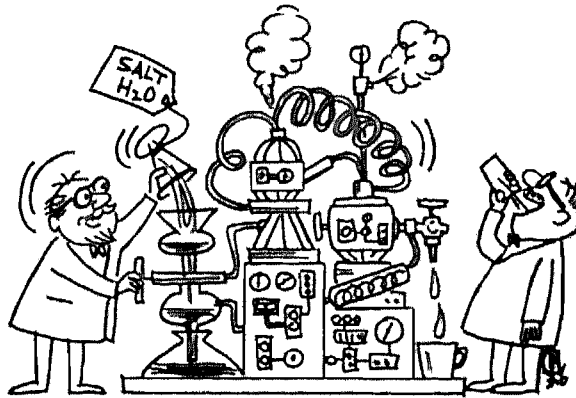
Demand for fresh water will probably double in the next 20 years, because world population is increasing at an alarming rate. This means that billions more people will need to drink. These same people will require untold tons of additional foodstuffs, which, in turn will mean that more land must be irrigated to provide additional crops. Burgeoning population also means creation and expansion of industries which gobble up water in huge amounts.

Increasing populations, continuing severe droughts and widespread fresh water pollution are causing

critical shortages in many areas of the world. A United Nations survey revealed that scores of areas have an acute shortage of fresh water.

"Per capita water consumption," says the UN report, "is so small in certain areas that it is barely adequate to meet the drinking requirements of the inhabitants." The report also stated that, in general, water shortage is the principal limiting factor to economic development in the areas surveyed.

These conditions have forced countries to look for ways to supplement their fresh water supply. Desalination (converting salt water to fresh) appears to be the answer. In fact, desalination already is providing the answer in some of the arid areas of the world. Kuwait, an oil-rich but arid nation on the Persian Gulf, has had a desalination plant for several years. Bermuda, Aruba, Curacao and the Virgin Islands are also producing desalted water.



Desalination technology has reached the stage where not just fresh water, but economical fresh water from the sea, is possible. Plants in operation now are turning out fresh water for around \$1 per thousand gallons. Industry leaders believe that they could build desalting plants from fifty to 150 mgpd capacity — in combination with the nuclear-fueled electric power plants — that would produce fresh water in the thirty-to-forty cent range. Their long-range goal is twenty-cent water.

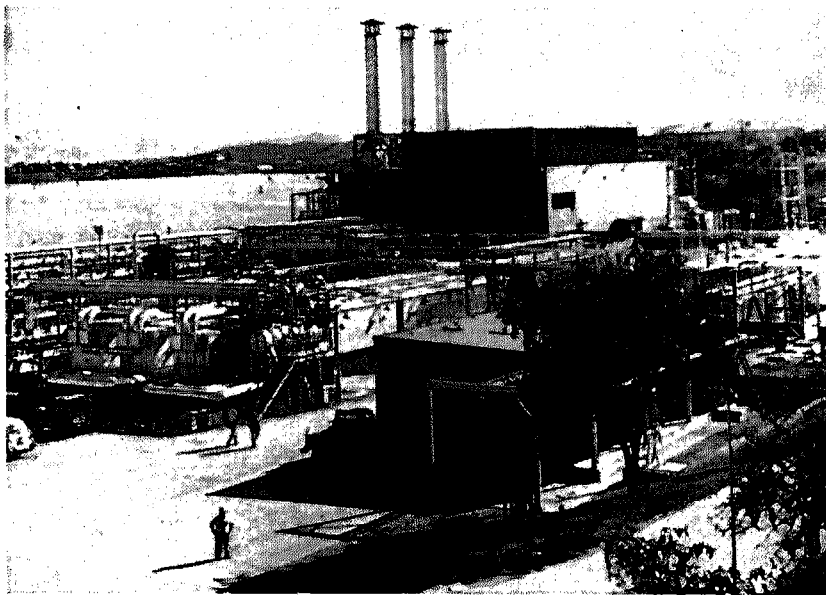
### Evolution of Desalination

Distillation is probably as old as history, but today it is far more complicated and applied on a large scale. The method in its simplest form goes back at least as far as Aristotle, who mentioned about 2,400 years ago that when salty water is boiled and the vapors collected and allowed to recondense in a separate chamber, the condensed vapor becomes drinkable water.

The early alchemists observed that fresh water could be obtained by distilling seawater in a retort (glass vessel).

Sir Richard Hawkins, contemporary of Sir Francis Drake, the explorer, described a shipboard method of seawater distillation for drinking water in 1593.

When ocean-going ships were being converted from sail to steam propulsion in the 19th century, small on-board distillation units were installed to produce fresh water from seawater for the ships' boilers and for drinking. They have continued to be used on large passenger liners, freighters and naval vessels.



This huge, modern seawater plant is sufficient to supply a large city with fresh water. The water conversion plant produces 2.2 million gallons a day of fresh water from the ocean.

## Watch Those Tires!

TOO many motorists have the distorted belief that an automobile tire can stand air pressures up to 50 or 60 pounds. Possibly they can under laboratory test but pressure in a standard automobile tire should never go above 32 pounds.

Overinflation is a dangerous condition for any auto tire. Tires run hard and are extremely sensitive to impact damage and weakening of the body. Overinflation also

causes excessive wear in the centre of the tread. A tire with too much air pressure is more likely to suffer fabric breaks.

The manual that comes with a new car provides proper inflation recommendations. Service stations have data books that show proper inflation for every tire on every car. The Council and the Rubber Association of Canada consistently stress the importance of proper inflation to extend the life of a tire as well as enhance its ability to give a smooth, safe ride.

## DON'T GET LOST IN THE WOODS

EVERY year, children and adults become lost in the woods and even experienced bush travellers can become turned around for a few hours or a few days.

Matches, an axe, knife, map or compass are valuable items and can be friends-in-need to the lost person who knows how to use them.

Some people find that being alone in the woods, out of sight of others, is a strange and frightening experience. This is a common feeling, but a dangerous one. It is wise to fight this sensation. Do not let the grip of panic become the grip of disaster.

Memorize these few simple rules and use them if you do happen to become lost.

1. **STOP, SIT DOWN**, try to figure out where you are. Use your **HEAD**, not your **LEGS**. If you know approximately where you are, and you have a map and compass, you may be able to determine a course to a known landmark. If you do not know where you are, a map and compass are of no use to you.

2. **BUILD A SAFE FIRE** as soon as you can. Dead branches from standing trees make excellent fire wood. Use dry birch bark or fine spruce or balsam branches to start the fire. **SAVE YOUR MATCHES**.

Make your fire in a clearing (it is safer and easier to spot from the air), preferably on the edge of a lake or stream. Clear away all flammable material. Pile enough brush, a safe distance from the fire, to serve as a signal. Remember, searchers will not see flames but will be looking for smoke.

3. **STAY WHERE YOU ARE**. Use your energy for finding food and tending fires. **MAKE A SHELTER** where there is protection from the wind. Keep your clothes dry. Keep busy with camp chores, it keeps your mind active and alert.

4. You can eat the middle shoots of edible plants and ferns, berries, etc. Shoe laces can be used to make snares for rabbits and chipmunks.

Above all — don't take chances with fire. Relax. The search party will be along shortly.

## Unique Library System

CANADA'S public library system is unique. In older parts of the world, the great libraries were "ivory towers of learning", born in universities and monasteries and the private book rooms of the very wealthy. Canada's libraries, on the other hand, grew out of the Mechanics Institute, an organization formed in Britain for the purpose of helping to educate the ordinary working man. The first Mechanics Institute in Canada was organized in St. John's, Newfoundland, in 1827. The Institutes had their own libraries, and as public education improved and there was less need to provide

educational facilities for their members, they used their funds to improve their libraries.

These libraries were reserved for the use of members, but during the late nineteenth century the demand began to grow for free libraries that everyone could use.

In 1895 legislation was passed in Ontario making these libraries public. There were almost 300 Mechanics Institute libraries in the province, and they formed the nucleus of the largest provincial service in Canada. Today almost fifty per cent of Canada's libraries are located in Ontario.

# Songs FOR THE TIMES

IN John Newton's Church, St. Mary Woolnoth, in the City of London, there is a pulpit plaque which reads:

*To the ministry of John Newton, and to the sermons preached from this pulpit; William Wilberforce, who fought and won the battle for the abolition of the slave traffic; and Claudius Buchanan, founder of our Anglican Mission in India, etc.*

This plaque is a continual reminder of the iniquitous and inhuman traffic in men, women and children which was such a blight upon the name of England in the eighteenth century and which, in America, led to the Civil War in 1861. It is said that in the 1760s more than 400 British ships were wholly engaged in this vile trade.

Its horrors can scarcely be conceived in this day and generation. The African natives were hunted and captured, often at gun-point, and herded on board ship, often in a naked condition. Branded with hot irons, they were shackled with leg-irons and handcuffs, and sometimes with neck-bands. When they resisted, resort was made to the cruel thumbscrew, whilst for forcible feeding metal openers were used to keep the mouth open.

Once secured, the slaves were stowed away so close to each other that there was not even room enough to tread between them, and the stench between decks was so intolerable that more than one-third of those taken on board died before reaching their destination—for these it was a merciful release.

## A Vital Challenger

The whole terrible business was a challenge to many enlightened and courageous Christians. But the slave-trade was a lucrative business, and the fight to suppress it was long and arduous. In 1807 a bill to this effect was passed through Parliament, and just before the death of Wilberforce, who had devoted his life to the cause, a further bill abolished slavery throughout the British Empire.

In America the fight was much longer and far more bitter, splitting the country in two and culminating in the terrible Civil War between North and South. The fight was won, however, and the cause of humanity triumphed.

Whilst the whole question of the slave-trade pre-dates even our earliest song book, nevertheless we do have certain songs which are a reminder of those sad and bitter days.

John Newton, captain of a slave ship, was converted in a remarkable manner and became an ordained minister of the Anglican Church. In a forthright way he denounced the evil traffic of which he had such an intimate knowledge. His influence was an important factor in the life of William Wilberforce, the leader of that gallant band of men who devoted lives and fortunes to the suppression of this evil.

Newton has ten songs in our song book. They include such favourites as, "How sweet the Name of Jesus sounds", "In evil long I took de-

light" and "Begone unbelief, my Saviour is near" (Nos. 41, 268 and 724 respectively). His life-story is a thrilling one. Dr. Erik Routley speaks of the author as a "full-blooded sinner who became a full-blooded saint". Apart from the intrinsic merit of his numerous songs, we shall always remember him affectionately because of his friendship with William Cowper at a time when he was in sore need of such a friend.

The "Crusader in Crinoline" is a name which has been applied to Mrs. Harriet Beecher Stowe, author of song No. 539, "Still, still with Thee, when purple morning break-eth", the words of which are said to have been penned shortly after the death of her little son, Charles, from cholera. Of this experience she declared, "I felt I could never be consoled for it unless this crushing of my own heart might enable me to work out some great good to others."

Mrs. Stowe was attending a communion service in the First Parish Church (a New England Meeting-House) in Brunswick, Maine, when this "great work" was revealed to her. Here she had a vision of a Negro being flogged mercilessly; it was so vivid that it brought to her heart and mind in a very realistic manner something of the terrible cruelty to which these unfortunate coloured people were being sub-

jected by those of her own race and colour. The revelation came as a divine challenge and resulted in her dedicating her life to the cause of freedom for the slaves.

Her greatest contribution to this was the book, *Uncle Tom's Cabin*, which became one of the best-sellers of the nineteenth century. Within nine months of its publication in 1852, 300,000 copies had been sold in America and one and a half million copies in Britain. It has been said that this one book "probably did more than anything else to mould public opinion in America and thus led to the Civil War nine years later".

*All the World* for August, 1896, in reporting the death of the author, referred to her writing *Uncle Tom's Cabin* and revealed that the author declared: "I was only as a pen in the hands of God. What there is good and powerful in it came from Him; I was merely the instrument."

In the days before the Civil War, many sincere and godly Christians were slave-owners and could see nothing incongruous between this evil practice and their Christian profession. Others, however, felt it their bounden duty to denounce slavery with all the power at their command and did so in the name of God and in the cause of humanity.

One such was the Rev. Dudley Tyng, rector of a very wealthy and prosperous church in Philadelphia. Sunday by Sunday in this fashionable church, where so many of the local slave-owners worshipped, Tyng felt it incumbent upon him to stand up for what he felt to be God-given convictions on this heart-burning question of owning slaves.

Not surprisingly he gave great offence to many of his wealthy supporters, and ultimately he was forced to resign his church. However, kind friends gathered around

and they hired the largest hall in the city, Jayne's Hall, and here Mr. Tyng continued his ministry. The Sunday preceding his accidental death he preached to 5,000 men, taking as his text, "Ye that are men . . . serve the Lord" (Exodus 10:11), when, it is said, 1,000 men surrendered to the claims of Christ.

The following Sunday it fell to the lot of Dr. George Duffield, a close friend of the deceased, to conduct the memorial service, and it was for this meeting that he penned song No. 690, "Stand up, stand up for Jesus", the words of the same being based on the last message of Dudley Tyng to the Young Men's Christian Association in that city, i.e.: "Tell them to stand up for Jesus". A verse omitted from our song book refers to the tragic circumstances surrounding the writing of the song:

*Stand up, stand up for Jesus!  
Each soldier to his post,  
Close up the broken column  
And shout through all the host;  
Make good the loss so heavy  
In those that still remain;  
And prove to all around you  
That death itself is gain.*

Truly, a good soldier had died at his post.

## UNDERSTANDING THE NEW TESTAMENT

(Continued from page 4)

proves that Christ, not Antichrist, will triumph; deity, not the dragon, will triumph; right, not wrong; truth, not error; light, not darkness, will triumph!

The day is surely coming when the kingdoms of this world will become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever. Give Him your heart and you will share His coming kingdom.

## Canadian Crusaders

Participants in the annual Old Orchard Camp Meetings, on the Atlantic Coast in the state of Maine, included Colonel and Mrs. Albert Dalziel (R), the Colonel conducting a daily morning Bible study and the evening evangelistic meetings and the "Galtones", a combo group from Galt, Ont. The latter group, whose leader, Corps Cadet Guardian Mona Haskell, is seen to the left of the photo, provided helpful music in most of the public meetings besides taking the message of the gospel to the crowds on the local pier, singing and engaging in face-to-face conversations with inquirers.



# LAUNCHING INTO A NEW FIELD

Army programme now aired in the French language

AN exciting development in the field of radio evangelism has been launched by The Salvation Army recently. Following several months of negotiation, exploration and experimentation the National Information Services Department has now launched the "Thoughts for the inner man" series into the first production cycle in the French language.

This unprecedented development in the Army's radio ministry has evoked excellent comment from officials of French language stations in the provinces of Quebec, Saskatchewan and Alberta.

The Territorial Commander, Commissioner Clarence Wiseman, is enthused with this development and is hopeful that it will be but the forerunner of further efforts at ministering to Canada's minority groups in their own language.

These stations now carrying the French version of this programme are:

CHFA	Edmonton, Alta	CKJL	St. Jerome, Quebec
CKCH	Hull, Quebec	CFGT	St. Joseph d'Alma, Quebec
CKRS	Jonquiere, Quebec	CKLD	Thetford Mines, Quebec
CKBM	Montmagny, Quebec	CFLV	Valleyfield, Quebec
CKLM	Montreal, Quebec	CJLR	Quebec, Quebec
CHRC	Quebec, Quebec	CFNS	Saskatoon, Sask.
CKCV	Quebec, Quebec	CFRG	Gravelbourg, Sask.
CKRB	St. Georges, Quebec		

A total of fifty-four stations is now carrying the English version of this series, and a list of these may be seen in the panel appearing on this page.



## Welcome Reinforcements

A new senior soldier has been added to the roll of the Penitence Corps, B.C., in the person of Linda Isaacs, a recent convert. Conducting the important ceremony is the Commanding Officer, Captain Travis Wagner, while holding the flag is Colour Sergeant H. Underdown. Linda is the twenty-sixth new soldier added to the roll in the last two years.

## A PUBLIC WELCOME

to Cadets of the "Evangelists" Session and the installation of The Training Principal, Major Edward Read, will be conducted by

**COLONEL ERNEST FITCH**

Thursday, September 21st, 1967  
in the

St. John's Temple, Newfoundland

Sunday meetings — A.M. at the Citadel  
P.M. at the Temple

## Visit to another Canadian City

AFTER an absence of nearly twelve years, Dr. Billy Graham, the well-known evangelist, whose crusades have taken him to all corners of the world, including a recent visit behind the Iron Curtain, has returned to Toronto for a one-day stand at the Canadian National Exhibition. His explanation for the lengthy period between visits was a tongue-in-cheek "Well, maybe Toronto doesn't need the gospel as much as other centres".

During a press interview, Dr. Graham was quite candid in his assessment of the change in his own and others attitude to his ministry. He indicated that the apparent change on the part of those attending his rallies was that the average age of the congregations had been getting younger all the time. "Of an average nightly congregation of 110,000 in England," he explained, "seventy per cent were under twenty-five. The generation that got the world into the mess it is in just isn't attending."

Explaining his own change of attitude he concluded that he was more convinced than ever that the Bible is the truth and that it contains the only answer to man's current dilemma.

Minor surgery on a recurring mouth problem had caused an enforced a six-week layoff from active campaigning but he had been able, in that period, to visit to "Mecca" of hippie activity in the United States, the Haight-Asbury district of San Francisco. He indicated that those involved in this "rebellion", as he described it, were not of the deprived groups in North America, but came largely from the middle and upper class families. He suggested that one reason for their rebellion was that everything had come so easy, and life held little challenge. He is convinced that theirs is a search, and even in their sometimes weird manifestations, he feels certain that their search is after God and truth.

When questioned on the apparent failure of the church and the declining church statistics that are causing the clergy so much concern, he felt that the main reason lay in the fact that church has abdicated its primary responsibility of preaching the gospel for the less expedient concerns of social justice and formal education.

"Racial unrest," he explained, "has at its root grave social injustice, but this is not the total cause." His answer to this perplexing problem lay in a vital spiritual awakening which would bring men of all races and colours together providing contact on a personal level, the underlying motivation being the love of God which would in turn engender love for our fellow men.

Dr. Graham expressed concern at the modern tendency to loosen laws on divorce. He quoted alarming statistics on the United States marital scene which indicate that in Los Angeles County one in every two marriages ends in divorce and the national picture is that one in four end in dissolution. "One quarter of the children in America are suffering the effects of broken homes," he continued, "and herein lies a real cause for much of the juvenile unrest that is so evident." His real concern was that Canada should not follow the lead of many United States areas in making divorce an easy thing to achieve.

## RADIO PROGRAMME "THOUGHTS FOR THE INNER MAN"

To meet the demands of changing broadcast patterns, the National Information Services Department has recently produced a series of two-minute devotional programmes. This capsule production carries the title "Thoughts of the Inner Man" and is provided to radio stations free of charge. Already the programme is being aired daily in every province in Canada.

STATION	CITY	PROVINCE	STATION	CITY	PROVINCE
CFCW	Camrose	Alberta	CFCB	Corner Brook	Newfoundland
CJCA	Edmonton	Alberta	CKCM	Grand Falls	Newfoundland
CHEC	Lethbridge	Alberta	CHCM	Marystown	Newfoundland
CKSA	Lloydminster	Alberta			
CFVR	Abbotsford	British Columbia	CJFX	Antigonish	Nova Scotia
CHWK	Chilliwack	British Columbia	CFDR	Dartmouth	Nova Scotia
CJDC	Dawson Creek	British Columbia	CHNS	Halifax	Nova Scotia
CKAY	Duncan	British Columbia	CKEC	New Glasgow	Nova Scotia
CFJC	Kamloops	British Columbia			
CJJC	Langley	British Columbia	CKBB	Barrie	Ontario
CKLN	Nelson	British Columbia	CKPC	Brantford	Ontario
CJAV	Port Alberni	British Columbia	CHUC	Cobourg	Ontario
CHQB	Powell River	British Columbia	CFOB	Fort Frances	Ontario
CKPG	Prince George	British Columbia	CKKW	Kitchener	Ontario
CKCR	Revelstoke	British Columbia	CKSL	London	Ontario
CKXR	Salmon Arm	British Columbia	CHIN	Toronto	Ontario
CJAT	Trail	British Columbia	CKEY	Toronto	Ontario
CKWX	Vancouver	British Columbia	CHOW	Welland	Ontario
KARI	Vancouver	British Columbia			
CKDA	Victoria	British Columbia	CJRW	Summerside	Prince Edward Island
CKCQ	Williams Lake	British Columbia			
CFRY	Portage La Prairie	Manitoba	CFCF	Montreal	Quebec
CHTM	Thompson	Manitoba	CFOM	Quebec	Quebec
CJQM	Winnipeg	Manitoba	CKJL	St. Jerome	Quebec
CKRC	Winnipeg	Manitoba	CKTS	Sherbrooke	Quebec
CKBC	Bathurst	New Brunswick	CJNB	North Battleford	Saskatchewan
CFBC	Saint John	New Brunswick	CKBI	Prince Albert	Saskatchewan
CJCJ	Woodstock	New Brunswick	CFMC-FM	Saskatoon	Saskatchewan
			CFNS	Saskatoon	Saskatchewan
			CKSW	Swift Current	Saskatchewan



# John

# THE UNLOVED



**By Bernard Watson**

put some of its early day officers in dungeons in a castle on Lake Lemman.

The Salvation Army might well need protecting from such a one as I. He looked at me, did the policeman—my old straw hat, my weather-beaten, drink-sodden face, my dirty ragged clothes. He did not feel that it was safe to let me get near The Salvation Army!

"You know that you are outlawed from Neuchâtel," he exclaimed. "You cannot enter the canton without permission. Have you any papers?"

From my pocket I took the little note given me by the Salvationist in the café.

In God's Name—This introduces John Louis to Le Devens Home of The Salvation Army in Neuchâtel.

The policeman looked at the note. He looked at me. Then he shook his head.

(To be continued)

## 15. THE ANGELS DID NOT SING FOR ME

**WE** are coming, now, to D-Day—or perhaps I should call it S-Day; I am about to go down for the last time!

I spent Christmas in prison. Yet I bowed before no Saviour's crib. One day was the same as another, every hour drab and grey. If there were those, even in prison, who tried to bring Christmas cheer to me, I refused to accept it. I wouldn't take one step toward the Baby in the manger. I couldn't. My heart was frozen.

Released again while the Christmas season still lingered, I found myself without a place to lodge, without a job or a friend in all the wide, wide world. You have a saying by a writer in your English language:

*Heigh-ho! sing heigh-ho! unto the green holly!  
Most friendship is feigning, most loving is folly.*

*Freeze, freeze, though bitter sky,  
That does not bite so nigh as benefits forgot.  
Though thou the waters warp,  
Thy sting is not so sharp  
As friends remembered not.*

While the people in the church sang carols about the Christ Child I sought a place to lodge, to sleep off my drunken stupor. Like Jesus, who came to be born in a stable, I had no place to lay my head. I found a lodgement beneath a monument to one of our great men. Ironical really, I suppose: there were the good people singing of power and glory, and joy for all God's children. There was he, the man on the monument, who had great honour as one of the makers of Switzerland, my proud and happy country. I guess he slept well and safe—then and now! There was I, the lonely, no-good jailbird, sleeping out on the cold stones:

*Blow, blow thou winter wind!*

The angels did not sing for me and I had to look after myself. I was wearing a new prison suit. This was bad for business; I have told you before that it is part of the racket to dress in rags and wear broken boots. You must try to appear wretched and bedraggled. So I sold my prison suit.

"I'll give you a litre of wine and fifty centimes for it," a man said as we sat drinking in a café.

"Done," said I and the deal was made. Part

**THE STORY SO FAR:** John Louis is a poor, unloved, brutally treated child from a Genevan slum. He lives in various charity homes and with foster-parents, none of whom understands or cares about him. His mother is dead; his father is a drunkard. The child loses an eye because of his father's sin. He becomes a petty thief and an alcoholic with a chronic feeling of hostility toward everyone. Outlawed in every canton in Switzerland, he has a long list of offences and spends many terms in prison. He is known to all policemen, but loved by no one.—**NOW READ ON.**

of the transaction was that he should provide another outfit more likely to elicit sympathy. Then I went on the road again, in my scarecrow attire, ready for the dupes and innocents I would meet as I tramped from town to town.

*Ho, for the life of the open road—and the open beerhouse!*

One day there came into the café where I sat drinking (you must understand that our cafés are more or less like your beer parlours) a worthy soldier of the Armée du Salut (or Die Heilsarmee, for Switzerland's two main areas are German and French speaking). You would recognize him as Salvation Army.

It was a dare: "Ask him for money John. They are softhearted, known for their good deeds. See if you can get the price of a few drinks out of him."

This was my first association with The Salvation Army. Yet I found that the man was not as soft or as simple as my friends had imagined.

"No, I will not give you money. Yet, if you wish, I will give you a note to the officer at Le Devens, at Neuchâtel. We have a hostel for men there . . ."

### A SCRAP OF PAPER

This did not interest me at the time. When my temporary companions, my drinking friends, had gone, I began to ponder on the scrap of paper I had in my pocket. . . . You rarely make true friends on a mere drinking basis. There's a story in the Bible about that. The boy who had money to spend had friends—while he could stand his rounds of drinks! When he was "broke", as you say in America, then his friends deserted him.

I was not getting any younger, you understand. This pace was beginning to tell on me. If I took the Salvationist's paper to Neuchâtel perhaps I could rest or live a little easier at The Salvation Army's expense. . . .

"Where do you think you're going?" the policeman asked.

"To Neuchâtel," I said. I imagined that even an outlaw could be free to go to The Salvation Army.

But it was not so. In these days The Salvation Army is highly regarded in Switzerland—as if to make amends for the fact that they

A monument to one of our great men.



### Mission to the People Campaign Goals

1. The enlistment of 50,000 adherents.
2. One hundred additional corps healthily enrolled in the Partnership in the Gospel programme.
3. 6,000 new home league members for the league's diamond jubilee year.
4. A doubled Sunday school attendance. " . . . and for our soldiery a reaching after God for revival that will shake the church and save the people!" Amen.